

MISCELLANEOUS.

BOOK REVIEWS AND NOTES.

THE MYTHOLOGY OF ALL RACES. Vol. XII. Egyptian. By *W. Max Müller*, Ph. D. Boston: Marshall Jones Company, 1918. Pp. xiv, 245 [+ 83].

This book, although it does not pretend to be more than a sketch, is in fact the result of a life devoted to the study of ancient Egypt. It is the work of a man whose authority to speak on the question nobody will doubt. Every reader of the book will feel immediately that an authority of the highest rank is speaking to him.

Egyptian religion has always been of the greatest interest to the nations of the West. When, two thousand years ago, the classical people had lost their faith in the gods of their fathers, they turned to the gods of the East, especially to those of the Egyptians. Just because the "wisdom of Egypt" was an absolutely unintelligible mystery to them, they accepted it as the very deepest of all truths. A later age has lost the belief in this truth, but the mystery of the Egyptian religion is even now very hard to penetrate, for we have before us a religion which cannot be reduced to a reasonable system. We have no book of revelation, as we have in many other religions, where the doctrine would be given more or less completely. In fact, we have no definite system of doctrine at all, Egyptian religion being composed merely of countless speculations and myths that are widely divergent and very often even conflicting. We have the crudest worship of animals, which has always in Christianity served as an illustration of the utter folly of heathenism, and side by side with this we find very high ethical ideas which remind us of well-known passages in the Old and New Testaments. "I have removed wickedness, I have not done wrong to men, I did not oppress relatives, I did not commit deceit in the place of justice" confesses the dead in his prayer to Osiris in the so-called *Book of the Dead*. And from epitaphs we learn that among the moral demands which have to be satisfied, are "giving bread to the hungry, water to the thirsty, clothing to the naked, a ship to the stranded." We meet an endless number of gods exercising contradictory functions, and together with this we read lofty passages which led many scholars to believe, that Egyptian religion was a pure monotheism, disguised under the outward appearance of a symbolic polytheism, and that the Egyptian gods were looked upon as only discriminated manifestations of the same Supreme Being.

These contradictions, of which the Egyptian religion is full, must, as the author very ingeniously shows, be explained by the origin of the religion and the extreme conservatism of the Egyptians. As to the origin the author does not follow the modern apologists for the Egyptian religion who always try to find a hidden meaning in the crudities of animal worship etc., but shows that the only way to understand this religion is to trace it back to its very origin in a period which is prehistoric to us, that is, in the fifth millennium B. C. The Egyptian religion of that time has to be placed on a level with ordinary African paganism. Its beginning is animism which knows no gods in the sense of

advanced pagan religions, but only believes that earth and heaven are filled by countless spirits. With this agrees the tendency to seek the gods preferably in animal form. Then the extreme conservatism of the Egyptians kept these crude gods even at a period when their civilization had become very highly developed and higher philosophical and ethical thoughts had entered their religion. Egyptian art shows the same conservatism. It has kept the childish perspective of primitive days down to the Greek period, although artists were able to draw quite correctly even three thousand years before that time. In the same way in religion the conservative Egyptians were especially anxious to tread in the ways of their blessed forefathers, to adore the same gods to whom their ancestors had bowed down since time immemorial, and to worship them in exactly the same form, so that, ever after 3000 B. C., the religion of the later so highly developed Egyptians remained deplorably similar to that of their barbarous ancestors.

Out of this animism the cosmic conception of the gods and a rich mythology developed. "The first attempt at philosophical thought which accompanied the development of Egyptian civilization evidently led to a closer contemplation of nature and to a better appreciation of it." How and under what influence this development took place, we do not know, nor does the author reveal it to us. There is no historic certainty and the author is very sober, keeping away from all speculation without historical foundation. The most probable theory is, that influences from Asia were at work. There, especially in the Babylonian religion, we find in a surprising way very many identical myths. Egyptian mythology is based, like the Babylonian, on the happenings in the sky. It centers around the sun, his daily and yearly course, the effect of which is the regular change in nature, life and death. The principal representative of these ideas is Osiris. He and the gods connected with him by countless myths have been the most popular divinities of Egypt. And just this figure of Osiris is under the name of Tammuz an equally important figure in Asiatic mythology, and it is quite probable that the primitive ideas of the Osiris myth came from Asia.

This Osiris myth is the most characteristic myth of all in the Egyptian religion. It shows also in the clearest way, how far these myths are from forming any system. Osiris, the god of changing nature in the widest sense, is also the divinity of the most important change, death. He is the patron of the soul of the departed, the king of the underworld, the judge of man, being at the same time the lord of resurrection and of new and eternal life. As changing nature he may be seen in the daily and yearly course of the sun. As the sun he is the ruler of the sky and can therefore actually be identified with the sky, he can sit in the celestial tree or be that tree, the tree of life itself. In his honor, 365 lights were burned, showing him to be the god of the year. As such he has chiefly lunar festivals, so that he can easily assume features of the moon. He is even directly called the moon. He can moreover be sought in many important stars, e. g., in the morning star, or in Jupiter. He is furthermore identified with the Nile, especially the subterranean Nile, the abyss, the ocean which encircles the underworld. There is scarcely any part of changing nature in which Osiris cannot be found, and it is not an inadequate title which is often given him: "Lord of Everything."

This not only shows the unsystematic character of the Egyptian mind, but it reveals also the kaleidoscopic character of their mythology. This was to the mind of the ancient Egyptians not a disadvantage, but a beauty. The same

we find in Babylonian mythology. Just the fact that you could bring everything in connection with the sun-god, was to the ancient Egyptians and Babylonians the inner proof of the truth of the whole "system." For to them it was a system which united all phenomena of the world.

Here, finally, was a wide field where syncretistic speculations and pantheistic tendencies could work. This syncretism began very early. The most radical syncretism is that of the famous king Amenhotep IV, about 1400 B. C. Breaking with all traditions he tried to suppress entirely the worship of Amon and moved from Thebes, the city of Amon, to a place near the site of the modern Tell-Amarna. In his famous hymn to the sun he praises the sun-god as the only deity of the universe. We know very little about his new doctrine, except that it was a pantheistic approach to monotheism. But even here Dr. Müller warns the reader with the soberness of the true historian not to overrate this reformation. "We may admire," he says, "the great boldness of the king's step, may view it with sympathy, and may regret its failure, yet Amenhotep IV must not be overrated and compared with the great thinkers and reformers in the world's history."

This soberness of judgment is characteristic of the whole book, and the author is perfectly right in calling his survey unprejudiced and unbiased, which makes the reading of the book a great pleasure to every one interested in the history of religion.

I. BENZINGER.

NEW YORK.

GUYNEMER, KNIGHT OF THE AIR. By *Henry Bordeaux*. Tr. from the French by *Louise Morgan Sill*. Yale University Press, 1918. Pp. 256.

"*La terre a vu jadis errer des paladins*,"—such is the heading Henry Bordeaux gives to one of the sub-sections of this biography. He might as well have used it as a motto for the whole book, as the very wording of its title suggests. He celebrates Guynemer as a resurrected knight of the days of chivalry, going out to meet the foe in single combat, for the protection of the weak and suffering. His favorite comparison is that with Roland, who, like his hero, died *pour la belle France*. A hard-headed man of to-day may smile at these poetic reminiscences, still—has it not often been observed during the war that chivalry, driven out of the bloody, muddy land combat, had taken wing only to inspire the fighters in the air? Besides, the very name Guynemer seems to hold a romantic charm even for people who know little of the language and history of the French, and we are not surprised at all to be given documentary evidence that traces the history of the name back to the legendary age of the *Chansons de geste* and the Crusades.

Aside from all this, however, the present-day aspect of the story is never entirely lost sight of. After all it is a very modern young man who steps out of these pages to receive our last greeting: nervous, subtle, scientific, and passionately industrious when he had found his vocation.

The son of rich parents, graduate of that famous Jesuit school, the Collège Stanislas through which, before his time, Anatole France and Henry Bordeaux himself had passed, he really found himself without much occupation when August, 1914, drew near. To be sure, he had been preparing to enter the Ecole Polytechnique, having taken an absorbing interest in all things mechanic ever since a schoolmate first initiated him into the mysteries of an automobile. Still, the boy, not yet quite twenty, could hardly have dreamed of the career

that was before him when the hour struck. An earlier effort of his to become an aviator had failed, not receiving the sanction of his father. Now it was different. Being too frail of health and constitution to do infantry service, he at last succeeded in entering the flying corps as a student mechanic, November 21, 1914. His first flight followed more than three months later, March 10, 1915; his first victory, July 19 of the same year.

This is the portrait the author gives of him—a literary portrait which is the more valuable since, as we are told, few snapshots of Guynemer give a natural impression of him (pp. 121f):

"This tall thin young man, with his amber-colored skin, his long oval face and thin nose, his mouth with its corners falling slightly, a very slight moustache, and crow-black hair tossed backward, would have resembled a Moorish chief had he been more impassive. But his features constantly showed his changing thoughts, and this play of expression gave grace and freshness to his face. His eyes—the unforgettable eyes of Guynemer—round like agates, black and burning with a brilliance impossible to endure, for which there is only one expression sufficiently strong, that of Saint-Simon concerning some personage of the court of Louis XIV: 'The glances of his eyes were like blows'—pierced the sky like arrows, when his practiced ear had heard the harsh hum of an enemy motor. . . ."

At that time no air fighting in squadrons, as it came more and more into practice in 1917, was yet thought of: the air duel, pure and simple, was the order of the day. One or two of these fights we shall give in Guynemer's own words, taken from a letter to his father (pp. 100f):

"Combat with two Fokkers. The first, trapped, and his passenger killed, dived upon me without having seen me. Result: 35 bullets at close quarters and '*couic*' [his finish]! The fall was seen by four airplanes (3 plus I makes 4, and perhaps that will win me the 'cross'). Then combat with the second Fokker, a one-seated machine shooting through the propeller, as rapid and easily handled as mine. We fought at ten meters, both turning vertically to try to get behind. My spring was slack; compelled to shoot with one hand above my head, I was handicapped; I was able to shoot twenty-one times in ten seconds. Once we almost telescoped, and I jumped over him—his head must have passed within fifty centimeters of my wheels. That disgusted him; he went away and let me go. I came back with an intake pipe burst, one rocker torn away; the splinters had made a number of holes in my overcoat and two notches in the propeller. There were three more in one wheel, in the body-frame (injuring a cable), and in the rudder."

"All these accounts of the chase," Henry Bordeaux continues, "cruel and clear, seem to breathe a savage joy and the pride of triumph. The sight of a burning airplane, of an enemy sinking down, intoxicated him. Even the remains of his enemies were dear to him, like treasures won by his young strength. The shoulderstraps and decorations worn by his adversary who fell at Tilloloy were given over to him; and Achilles before the trophies of Hector was not more arrogant. These combats in the sky, more than nine thousand feet above the earth, in which the two antagonists are isolated in a duel to the death, scarcely to be seen from the land, alone in empty space, in which every second lost, every shot lost, may cause defeat—and what a defeat! falling, burning, into the abyss beneath—in which they fight sometimes so near together, with short, unsteady thrusts, that they see each other like knights in

the lists, while the machines graze and clash together like shields, so that fragments of them fall down like the feathers of birds of prey fighting beak to beak—these combats which require the simultaneous handling of the controlling elements and of the machine-gun, and in which speed is a weapon, why should they not change these young men, these children, into demi-gods?"

Eight times during his whole flying career this demi-god was brought down himself, once after a triple victory, in the author's words (p. 136), "from a height of 3000 meters, the Spad falling at the highest speed down to earth, and rebounding and planting itself in the ground like a picket." Then Bordeaux quotes Guynemer himself: "I was completely stupefied for twenty-four hours, but have escaped with merely immense fatigue (especially where I wear my looping-the-loop straps, which saved my life), and a gash in my knee presented to me by my magneto. During that 3000-meter tumble I was planning the best way to hit the ground (I had the choice of sauces): I found the way, but there were still 95 out of 100 chances for the wooden cross. *Enfin*, all right!"

Twice more he escaped, though not in quite as miraculous a fashion,—in the meantime rounding out more than fifty accredited victories. The fatal morning came September 11, 1917. He was shot through the head in single combat, in Flanders, south of Poelcapelle. The enemy, in retreat before the British, had no time to remove the body and bury the fighter,—shells buried him where he had fallen with his machine, no trace of either being found no more than twenty-four hours later. A marble slab in the Pantheon commemorates his name in the sanctuary of the French nation.

Over this whole field Henry Bordeaux's now enthusiastic, now caressing style carries our imagination as thought in a swift smooth flight. The translation detracts little. Looking down upon the short heroic life of Guynemer from the safe altitude of a survivor, he constantly leaves us in view of the panorama of this life, no matter on what detail of school, of home, or of battle he may be focusing our attention for the moment.

Four charcoal drawings by W. A. Dwiggins in good, though not excellent reproduction, accompany us on our way: "The First Flight in a Blériot," "In the Air," "Combat," and "Going West," while the frontispiece, a three-color wood-block by Rudolph Ruzicka, showing Guynemer ready for an ascent, gains more and more in significance the farther we progress.

STUDIES IN JAPANESE BUDDHISM. By *A. K. Reischauer*. New York: Macmillan Co., 1917. Pp. xx, 361. Price, \$2 net.

This is a valuable study of Buddhism in Japan by Dr. Reischauer, Professor in Meiji Gakuin, Tokyo. It includes, besides a general outline of the religion of the founder and of Buddhist origins, a sketch of Mahayana Buddhism, or the Northern stream of Buddhist doctrine which reached Japan in the middle of the sixth century. The subject is of a curious complexity, owing to the spirit of compromise exhibited by later developments of this religion. It could readily assimilate opposites and digest incongruities. Dr. Reischauer gives the present view of the founder, the result of modern criticism. It seems evident that the Buddha had no special fondness for metaphysical doctrine, and that he "rather sidestepped them when he could." His primary interest was the deliverance of humanity from the bonds of sin and passion. He apparently denied the reality of the self, and set such problems among the Great

Indeterminates. "The jungle, the desert, the puppet-show, the writhing, the entanglement of such speculations is accompanied by sorrow, wrangling, resentment, the fever of excitement. It conduces neither to the detachment of the heart nor to freedom from lusts, nor to tranquillity, nor to peace, nor to wisdom, nor to the insight of the higher stages of the faith, nor to Nirvana." But Gautama's disciples were Hindus, to whom metaphysical speculation was the bread of life, and in the course of centuries Buddhism developed from a non-religious system of ethics into a religion *sans* ethics. Additions were made to the ever-growing complexity of the Mahayana school until it contained not only the content of primitive Buddhism, but also everything Buddha had opposed. It took on the color of any local condition, like a chameleon; it gathered into itself everything that came its way, until the Buddhist temple was littered with strange agglomerations of rubbish. Buddhism, spreading through China and Korea, changed its very essentials, and when this accommodated faith reached Japan it was still further expanded and modified, especially by the native Shinto. The Jodo, Zen, Shin, and Nichiren sects are Japanese contributions to Buddhism and represent the greatest religious impetus in Japan. The story of the development and decay of the various schisms would try the patience of any student, and to-day in Japan fifty Buddhist sects are officially recognized.

The last chapter gives a well-informed survey of the place of Buddhism in Japanese life. Its place, as a vehicle of culture, has been a great one in the past. Dr. Reischauer agrees with Professor Inouye Tetsujiro (p. 326) as to the disabling defects of Buddhism, chief of which is an essential pessimism. "Buddhism must shed its pessimism or lose its hold on the people," according to Professor Inouye. But can this most adaptable of religions adapt itself so far? As Dr. Reischauer points out, for Buddhism to shed its pessimism is not like a snake shedding its skin, but rather like shedding its backbone." Buddhism without pessimism would no longer be Buddhism. N. C.

THE EXCEPTIONAL CHILD. By *Maximilian P. E. Groszmann*. New York: Charles Scribner's Sons. Pp. 764. Price \$2.50 net.

The author is an expert on this subject and has been an educator almost all his life. He was first in Milwaukee, then in New York in the Ethical Training School as principal, and then established an institute for the exceptional child. It is necessary especially for this department not only to have sufficient intelligence to distinguish children and treat them according to their special dispositions, but also to have perseverance and love of the child, which needs specialization and personal application.

How few children are really rigidly normal and how many pass through periods of abnormal dispositions which expose them to the danger of becoming abnormal! The typical child is often mediocre and the atypical child contains chances of becoming ingenious and talented or gifted in one special, abnormal or supernormal, sense. To treat the normal child correctly we ought to be able to understand the abnormal, the atypical, the unusual child, and in certain critical periods the educator ought to be broad enough to judge of growing tendencies so as to make the best use of the material in his care.

We have here a book written by a man of good judgment and large experience, who has done his best to make his experience accessible to others. The author says in his Foreword: "The purpose of the book is to give a per-

spective of the entire situation, and to suggest ways and means of coping with the problem in its various aspects.... Thus, questions of heredity and family history, of environment and social-economic conditions, of child hygiene and public sanitation, of medical inspection and clinical work, of psychologic and psychopathic investigation, and other elements too numerous to state, enter into the discussion. Our investigations will take us into juvenile courts and into the hovels of crime and prostitution, into the almshouses and charity bureaus, and wherever humanity's woes and shortcomings are studied and methods of relief are considered."

The author's endeavor "to write the book in simple language and in a style which will appeal even to readers who have but a modicum of scientific training and vocabulary" may be said to have met with eminent success. On the other hand, in the words of the Foreword, "the material is so presented that it gives the reader who is anxious and capable to make professional use of it the opportunity to do so. An effort has been made to avoid mere assertions, and to refer in every case to sources and expert counsel. The classified bibliography presented at the close of the book will facilitate these references."

The book is richly illustrated with pictures of children, drawings, etc., and is attractively bound.

PSYCHIC SCIENCE: an Introduction and Contribution to the Experimental Study of Psychological Phenomena. By *Emile Boirac*, Rector of the Dijon Academy. Translated by *Dudley Wright*. London: W. Rider & Son, Ltd., 1919. Pp. viii, 370. Price, 10s. 6d. net.

Dr. Boirac's work, *La Psychologie Inconnue*, which is here adequately translated was written between 1893 and 1903, and is of considerable interest to those who consider that psychical research should be brought into line with the exact sciences. Of course, scientific men to-day adopt a different attitude from that of the eminent biologist mentioned by William James, who said to him that if the facts of telepathy, etc., were true, the first duty which every honest man would owe to science would be to deny them, and then prevent them, if possible, from ever becoming known; but the difficulty and elusiveness of most psychical phenomena are an obstacle in the way of systematic investigation. Dr. Boirac's method is undoubtedly the right one, that is, to start with the investigation of simpler phenomena, such as magnetoid phenomena, leaving on one side spiritoid and hypnoid phenomena (to which latter class belong those connected with hypnotism and suggestion). Many scientific men have investigated hypnoid phenomena, but the magnetoid have been relatively neglected. It is Dr. Boirac's belief that the systematic study of spiritoid phenomena should be postponed until such time as the magnetoid have been scientifically explored. He recommends, in fact, beginning with the alphabet. His method is an experimental study of the phenomena in question, under strict conditions, and it would be of interest to reproduce and further develop his experiments.

He gives strong evidence from his own carefully conducted experiments that a form of energy more or less analogous to electricity and magnetism can be set in operation by mental effort, and this he terms "animal magnetism." He is careful to exclude the possibility of "suggestion," and his experiments were designed to be "non-suggestive" or even anti-suggestive. Especially interesting are those experiments in the externalization of sensibility (Chapter XVI).

M. T.